

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYRDE N

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

13de aargang.

Winnipeg, Manitoba, Andet Nr. i Juni 1937

Nr. 10

Fjerde Søndag efter Trefoldighet.

Rom. 14, 1-12.

Pastor O. O. Haugen.

Her i denne tekst ar det et evangelium mot dommen. “Dom” er altid et svart ord. Naar fangen gaar fra retssalen tilbake til cellen med dom paa sig. Naar et menneske gaar omkring dømt, hemmelig dømt i samvittigheten. Naar nogen ligger for døden og skal ind for den hvite trone. Men ogsaa menneskers dom over sig i det daglige liv. Verden er fuld av dom. Det er ingen smaasak at være under menneskers dom, det er folk som tar livet av sig fordi alle dømmet dem. Herren er mægtig at holde dem oppe. Underlig at det fik selv Jesus erfaret. Han som skal dømme levende og døde Han blev dømt og fordømt hver eneste dag av farsæerne. Gud maatte holde ham oppe mens nogen formalister og kalkede grave dømte ham som gal, svermer, vindranker og tolders ven. Han har djævelen sa de om Jesus. Hvordan kan da troende undre sig over at verden dømmet ham de maatte undre sig mer om verden aldrig dømte dem. Men det er Guds barnets salige privilegium mit under menneskers haan og spot, de skyr dig og er enige om at rive dig ned, skal du bli staaende. Herren holder dig oppe han er mægtig nok. Men værst er det naar brødre og søstre i Herren fordømmer dig og følger deres mistillid da skal du komme ihu Han holder dig oppe bare at du har aandens vidnesbyrd i sjælen at han sier: dette er min søn dette er min datter. Men saa er det et ømtaaligt punkt. Det kan hende at du er ikke saa helt uskyltig i dette og hint, dit eget hjerte fordømmer dig, hvad skal du da gjøre? Da maa de være sand og ikke miste modet, men i ydmyghet ta det ind over dig som ret er bekjende det for Gud og ha fred. Hvem er du som dømmet en fremmed svend? han staar og falder for sin egen herre dog han skal bli staaende, ti Herren er mægtig at holde ham oppe. Du hvorfor dømmet du din broder? eller du hvorfor ringeagter du din bror? Vi skal jo alle stilles frem for Guds domstol saa skal hver av os gjøre Gud regnskap for sig selv.

Ja men sier ikke Johannes at vi skal prøve aandene (1. Joh. 4) (1. Kor. 6) at de hellige skal dømme verden? Ja synden skal vi dømme, vilfarelsen skal vi ha gløge øine for. Men ikke synderen eller synderinden eller de arme vildlette sjæle. Hvor mange selvbestaltede dommere som dømmet og fordømmer. Om alle disse handlet efter Rom. 14, 1 taget sig av de svage. Det vilde jo bli en hel hær av medarbeidere Jesus fik. Men det maatte foregaa en forandring med deres hjerte først, uten i blir født paany o.s.v. La mig derfor spørge tilsidst har du gjort regnskap for dig selv. Har du oplevet dommedag over dig selv, faldt i støvet, gaaet fuldstændigt falit, vært fortaapt sit tankerne fordømt, kommet tilkort med alle forsætter og løfter. Den forlorne søn i fremmede land dømte sig selv. Men ikke værre end han trodde at han kan tjene sig op fra daglønner til barn, ikke aldeles fortaapt, død. Det fik han først se sig i faderens favn forunderlige naade og forbarmelse som tok ham slik han var like ind i barneretten. Har du oplevet dette frelst av naade for blodets skyld-ovrasket av faderen længe før du tankte du turde tro, søn, datter efterat ha været forloren, levende efter at ha været død. Ja det er den sjæl som ikke dømmet sin bror, ikke kan, ikke vil men lever selv av naade. Kjære ven maa vi ikke ta feil her men gi akt. Kan du dømme og fordømme saa er du ikke naadebarn ikke frelst. Gud forbarme sig over dig.

Arede Hr. Redaktør!

Dr. J. R. Lavik skrev for en tid siden om de Kirkelige forholde, og nævnte ogsaa i den forbindelse noet om hvad som er aarsaken til at fremgangen her i Kanada ikke er saa stor som ønskelig kunne være. Han skrev ogsaa at prestene vi faar herop til at betjene vaar kirke, bare har sine øine mot U.S.A. paa samme tid som de skal betjene folket her oppe. “De er villige til at ofre sig for et rimelig (?) antal aar, for saa siden at faa komme hjem (?) igjen til mere velstaaende prestekall.”

Jeg tror neppe at grunnen til dette kan være den som Dr. Lavik nævner i sin Artikkel, nemlig at fameliebaandet er saa forferdelig meget sterkere hos denne nye generasjon, end det var for en generasjon siden. Men den virkelige grunn ligger i den siste del av sætningen: “At faa komme tilbake til mere velstaaende Prestekall.” Og der er vi ved “pointet.” —

Prestenes lønninger er saa ulikelig fordelt. Hadde de økonomiske forholde vært mere like, saa hadde prestene ogsaa her i Kanada kunnet gjøre bedre arbeide. En prest skriver følgende: “Finansielt er her mørkt, vi lever for det meste paa vand og brød, saa stillingen er fortvivlet. Det blir jo værre for hvert aar.”

En anden skriver, at han og famelien er “betyngt med næringssorger — den sorte fattigdom.”

Well under slike forholde er det ikke vanskelig at forstaa følgende episode: En ung prest blev spurt om hvorfor han ikke hadde kjøpt møbler nede i U.S.A. (“Hjemme var jo alt saa billig!”) han kunde jo ha faat det ind i Kanada som Imigrant gods. Men nei da. Prestfruen svarte for manden sin: “Nei da, vi akter ikke at være her saa længe, og da vilde det ikke være noen fornøft i at kjøpe noget og ta med sig herop!” Dette var ved sommerleite, og ved juletider fik vel vedkommende “feire Jul hjemme.” Jeg vet i alfall at vedkommende flyttet til U.S.A. ved den tid.

Om han har faat et mere velstaaende prestekall hjemme vet jeg intet om. La mig faa sitere hvad Amos John Traver skriver i “Consecrated Leadership” side 10-11: “Are you ready to say: I will go as far as the path of Christian Service goes!” That is the only kind of consecrated leadership that will win the world. We recall a young friend who early decided to go as a missionary to China. Years passed in training and he had read about China and studied China till he knew China better than some who have visited there. He offered himself to the foreign board only to be told: “We can use you in Japan but not in China.” To most of us it would not make any difference whether we served in China or Japan, but for him China was the dream of years. No wonder his heart rebelled and he nearly came to the point of refusing to go at all. He did go because he was that kind of a Christian. He is serving today in Japan with great power for Christ. It is the Christian who will go all the way whom God can use.” —

Og spørgsmaalet til vaare prester like-saavel til de yngre som til de ældre, blir da, vil dere gaa saa langt som den kristelige tjenestes vei gaar? Vaar Herre og Frelser satte ingen grenser for sin kjærlighet. Likesom han hadde elsket sine egne som var i verden, saa elsker han dem indtil enden. (Joh. 13, 1). Merk det! “indtil enden,” og gjorde baade lægfolket og prestene det samme, vilde de finansielle byrder bli mere likt fordelt, og det skulde da ikke gjøre noen forskjell for prestene enten de faar prestekall i Kanada eller, “at have en mere “Substantial parishes.”

Vi læser i bladene om de mange prester som tar turer hit og dit og det trenger de vell, ogsaa billeder av de som har tat ut en ganske pen livsforsikring for sig selv og famelien. Well det er dem vel unt. — Men de stakkarane som maa for det meste leve paa vand og brød, som ikke kan faa sig en ferie tur paa aartider, for ikke at snakke om noen livspolicy, hvorledes kan de betale noen livsforsikring policy med ca. 100 dollars om aaret til at leve av? Hvad skal der blive av deres famelie naar husfaren falder fra? B. E. Bergesen skrev nylig: “Pathetically touching was the situation in many places in Canada, where pastors struggle with small flocks and income, with many discouraging and few encouraging circumstances, some of them sorely in need of change of climate for their health, and even more in need of a change in field of labor, not to be crushed by the hardships spiritually and financially of a pioner field.” 1 Gal. 6, 2 forteller Gud os litt om hvorledes vi skal være overfor hverandre; og vi gjør vell i at begynde og praktesere dette litt mere, da vi ogsaa faa bedre forholde innen Kirken. —

—Kirkeinteressert.

Bjarne Norden.

(Forts. fra forrige nr.)

Han hadde ikke været syk en eneste dag i alle disse aar. Men det var vel fordi han var utrustet med et saa sterkt legeme at ingen sykdom hadde formaadd at angripe ham.

Det er Herren som frir os “for pesten som flyr frem i mørket, for sot som ødelægger om middagen” (Sal. 91, 6). Paa den ting vilde Bjarne ikke tænke nu, ti da vilde det bli Gud som fik æren for alt.

Hadde han ikke været sin “egen lykkes smed?” Hadde han ikke gjort det godt i Amerika? Jo, det var sandt nok. Men hvem var det som han hadde at takke derfor? Var det ikke hans egen flid og omtanke som hadde frembragt disse resultater? Hadde han ikke sparet og spinket og fornegtet sig selv? Hadde han ikke lappet de gamle klær og vanter? Ja, sin egen vask hadde han ogsaa ofte utført for at han kunde spare nogen skillinger. Det var ikke mange av de penger han hadde mottatt der hadde gaat fra ham igjen uten det var absolut nødvendig. Nei, naar pengene kom til ham, da fik de ligge i ro og hvile sig.

Han hadde ikke slik som saa mange av disse uforstandige eller letsindige mennesker gjør, kastet bort sine penger paa sterke drikkevarer. Heller ikke hadde han strammet sig op, kjøpt nye overflødige klær og tat unge piker til kostbare og verdslige fornøielser.

Om han skulde si det selv, saa hadde han ikke været nogen “forloren søn” der hadde ødt sit gods “i sus og dus.” Han hadde endog ikke glemt sin gamle mor i Norge saa som mange gjorde. Hvert aar hadde han sendt hende ti dollars, og et aar tyve dollars. Det var jo ikke saa meget. Men hun var ikke fordringsfull.

Men nu de to sidste aarene hadde han været saa optat og hat saa meget at bruke pengene til at han hadde ikke sendt hende et eneste brev, heller ikke pengene. Han vilde indrømme at dette var ikke som det burde være. Ti han hadde lovt hvert aar at han snart skulde sende hende billet saa hun kunde komme til hans hjem, eller at han vilde komme hjem efter hende.

Han vilde snart rette paa disse forsømmelser. Ti naar høiionen var over, vilde han sende sin mor billet til Amerika. Hun vilde ogsaa være tilnytte i hjemmet. Det var ingen tvil om det; dersom hun fik være frisk, saa vilde hun arbeide for mat og klær.

Det var ikke noget stort og fint hjem som han endnu hadde at by hende. Men saa var dog allikevel hans vaaningshus meget bedre end hytten hvori han var opvoksen.

Og dersom han kjendte ret Bjarne Norden eller sig selv, saa skulde det nok en gang i fremtiden bli deilige hus paa gaarden. Bygninger som kunde maale sig med de bedste i hans hjembygd.

Han vilde vise disse “spendthrifts” og disse uforstandige piker at Bjarne Norden var en mand som var “bedre i rynum end i synum.” Han Bjarne Norden vilde bygge som en vis og forstandig bygmester. Saa fik man ta Gud med i beregningen en gang i fremtiden.

Det var længe nu siden han hadde mottatt brev fra sin mor. Kanske hun ikke hadde penger til postmerke? Han fik saadan lyst til at se hvor længe det var siden hun hadde skrevet. Alle hendes breve hadde han liggende i sin kuffert. Se, der laa brevene i hans katekismus, like ved siden av det blad i boken hvor den aftenbøn var trykt som han lærte som barn: “Gud la os i din kundskap fremmes, at det vi lære aldrig glemmes!”

Saaledes stod det i bønnen. Men at be det hadde han forsømt siden han kom til Amerika. Han hadde ikke vokset i kundskap om Gud. Nei, han hadde glemt saa meget av det han hadde lært. Han var meget rikere nu paa jordisk gods; men i kundskapen om Gud var han fattigere.

Denne kundskapen om Gud skulde vokse med os dag fra dag til Kristi aldersfulde naade. Ja, saa stod der i bønnen.

Dersom det skulde ske, da maatte han be, læse og høre Guds ord. Men det hadde Bjarne forsømt. Ja, ikke det alene, men han hadde avslaat en anmodning om at yde til menighetens utgifter og avbetaling paa gjelden av den lille kirke som var bygget

ikke langt fra hans hjem.

Han forstod godt at dette var ikke riktig av ham, det var synd. Men det gjaldt at spare hver skilling. Der staar vistnok at den som karrigen saar, skal karrigen høste (2 Kor. 9, 6). Men dette Guds ord, mon det skulde forstaaes netop saaledes som det var skrevet? Han vilde haabe at det ikke var tilfældet. Gud vilde vel ikke være saa streng imot ham som hadde arbeidet sig frem i verden. Og saa kunde han jo gi saa meget mere senere i livet, naar han var blit saa rik som han ønsket at bli.

Men det kunde ikke negtes at dersom alle behandlet Guds rike og menigheten saaledes som han gjorde, da vilde barna ikke bli døpt, ikke underviste i Guds ord, de syke og døende vilde ikke motta noget besøk av presten, ikke kunde de som ønsket faa Herrens nadver, og der vilde ikke bli kristelige begravelser i den bygden hvor han hadde faat sin gode “farn.”

Han vilde haabe at de øvrige nybyggere vilde sørge for disse ting, saa skulde han gjøre sit bedste en gang i fremtiden. Saaledes hvistket Satan i hans sjæl.

“At vi hos dig maa finde naade!”

Ja, naade trængte han kanskje? Han var vel ikke uten synder. Men det var en slik ting: Nogen stor synder det var han ikke, slik som saa mange andre av hans landsmænd. Han hadde nok hat onde tanker og lyster, men det vilde han ikke regne med iblandt synder; ti gjør man det, da blir vi alle store syndere. Ti barnelærdommen sier: “Av hjertet utkommer onde tanker, mord, hor, skjørlevnet, tyveri, falske vidnesbyrd, bespottelser” (Mat. 15, 19).

“Og du i os dit velbehag.”

Det var den sidste linje i hans gamle bøn fra hjemmet. Man skulde altsaa hver dag legge stor vekt paa at behage Gud. Det hadde han ikke gjort. Han vilde ikke skjule det for sig selv. Det var bare en person som han hadde forsøkt at behage; og den manden het Bjarne Norden.

Skulde man forsøke at leve saaledes at Gud kunde finde i ham sit “velbehag,” da kunde man ikke avslaa at yde til Guds rike, heller ikke forsømme gudstjenestene og bønnestundene til hver dag. Man vilde da gjøre som der staar i barnelærdommen: “Derfor, mine elskede, likesom I altid har været lydige, saa arbeid, ikke bare som i mit nærvær, men nu meget mere i mit fravær, paa eders frelse med frygt og bæven” (Fil. 2, 12).

Dog her i landet var det saa mange som ikke tok noget hensyn til Guds ord. “Man kunde bli rik om man ikke frygtet Gud,” hadde den tyske kjøbmand sagt. Det var et sandt ord.

Men vilde han Bjarne bytte med denne kjøbmand? Nei, ikke for alle de rigdomme som er i hele verden vilde han dø paa den maate som denne tysker og hans hustru gik ut av verden.

Men nu vilde han se hvad som stod i det sidste brevet fra hans mor! Han hadde bare læst det flygtig igjennem den gang da brevet kom.

Jo, saaledes stod der i brevet: “Kjære Bjarne: Din mor er en stor synderinde. Men nu faar jeg tro at alle mine synder er tilgit, for Jesu Kristi skyld. Jeg forstaar av dine breve, at du samler dig meget jordisk gods, og at du har faat meget godt land. Dette er jo meget at frygte og takke Gud for. Og nu, kjære Bjarne, gjælder det at du ikke glemmer hvad som staar skrevet: “Ti hvad gavner det et menneske om han vinder den hele verden, men tar skade paa sin sjæl, eller hvad vil et menneske gi til vederlag for sin sjæl?” (Matt. 16, 26.)”

Saa det var paa den maate hans mor i sin fattigdom saa paa livet og evigheten. Men det var vel ikke nødvendig at det skulde gaa saaledes med ham at han gik fortaapt fordi om han nu søkte først at bli rik.

Han vilde ikke negte for at han hadde ikke tat vare paa sin sjæl, siden han kom bort fra hjemmet. Han hadde nærmest levd saaledes som om han ikke hadde nogen udødelig aand. Det er jo mange nu om dagen som søker at indbilde sig og andre at mennesket ikke har nogen udødelig sjæl.

Men saa langt vilde han aldrig gaa. Det vilde være taabelig at gjøre det! Men nu for tiden var han saa optat med at bli rik; saa de religiøse ting fik bero indtil en beleiligere tid kom; da skulde han sikkert

HYRDEN

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Rev. H. L. Urness, Editor,
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ER TIDEN BELEILIG? Distriktets skolekomite blev av aarsmøtet ifjor paa-
lagt at studere distriktets skole-problem.
Den har nu offentliggjort en foreløpig rap-
port der findes i Nr. 6, 7, 8 av Hyrden.
Kirkefolket i distriktet vil uten tvil sette
pris paa at komiteen har gjort det som var
dem paalagt og særlig for at rapport er git
nu, føre Aarsmøtet i Saskatoon, saa saken
kan overveies, før møtet, for disto bedre
at kunne stemme for eller imot de i rap-
porten yttrede forslag som vil bli forelagt paa
møtet. Komiteen har, uten tvil, grundig
overveiet skoleproblemet og fundet grunde,
som for dem, er avgjørende for de i rap-
porten anbefalede planer eller forslag.

Den Norsk Lutherske Kirke i Kanada er
endnu en ung Kirke. Uaar efter uaar og i
flere aar lave priser paa al farmprodukter.
Paa det politiske omraade har folket blit
delt i flere partier o.s.v. Vort norske kirke-
folk i Kanada er ikke minst blit berørt av
disse ting. Resultatet er megen misnøye i-
blandt vort folk. Denne utilfredshet og uro
har ogsaa vist sig i kirkens arbejde. Det kan
saaledes med rette spørres *er TIDEN BE-
LEILIG* for saa drastiske beslutninger?
Det kunde være vel først at praktisere i
mindre saker, det som har vært talt og
skrevet om "Canadian Conscious." La os
be for Aarsmøtet i Saskatoon saa at det
som besluttet ikke splitter men heller for-
ener vort folk. —U.

ta vare paa sin sjæl og forsøke at behage
Gud.

Mon ikke ogsaa hans mor vilde være enig
med ham i dette? Nei, han kunde ikke
faa sig selv til at tro det.

Dette med læsningen av morens brev og
disse bønner, det hadde gjort ham urolig
i samvittigheten. Han ønsket at han ikke
hadde læst dem just nu.

*

Omtrent seks uker efter at Bjarne hadde
sendt billet til sin mor, fik han et brev fra
sin hjembygd. Indholdet av brevet lød
omtrent saaledes: "Mit navn er Lovise
Johnson. Jeg er 25 aar gammel. De hu-
sker mig kanskje. Jeg er datter av Anton
Johnson og hustru, de kjendte Dem godt.
Jeg har i flere aar været en god ven av
Deres mor. Jeg har besøkt hende ofte,
særlig om sommeren naar jeg har arbeidet
paa sæteren.

Jeg lovt hende at dersom hun blev syk
eller noget værre skulde vederfares hende,
da vilde jeg paa ta mig det hverv at under-
rette Dem om det som var skedd.

Derfor falder det nu i min tunge lod at
meddele Dem om Deres mors død og begra-
velse. Da jeg var færdig med mit arbeide
paa sæteren sidste søndags morgen, saa gik
jeg nedover for at besøke Deres mor. Jeg
fandt hende liggende død i sengen. I den
ene haand holdt hun Deres sidste brev.
paa hendes bryst laa det opslagne nytesta-
mente, og med en blyant hadde hun under-
streket følgende bibelvers: "Da sa Jesus:
Heller ikke jeg fordømmer dig; gaa hen og
synd ikke mere" (Joh. 8, 11). Deres mor
blev begravet idag. Hun fik en pen be-
gravelse, og hun hviler nu ved siden av
Deres bedstemor.

Deres mor bad for Dem meget hver dag;
likesom hun bad for sig selv, og at Gud
vilde gi eder den naade at samles tilsidst
paa himmelens lyksalige strand, om det var
Guds vilje, at I ikke skulde sees mere paa
denne jord.

Nu maa jeg spørre: Hvad skal vi gjøre
med den billet som De sendte til Deres
mor? Dersom De vil la mig benytte bil-
letten, saa vil jeg komme til Amerika i
høst. Jeg vil da hos Dem eller en anden
person arbeide til jeg har betalt billetten.

Vil De være av den godhet at svare sna-
rest mulig paa dette brev. Med megen ag-
telse, Lovise Johnson." (Mere)

Outlook College.

Skulde ønske at faa dette stykke I næste
nummer av Hyrden.

Har vi Outlook College Kjær?

En opfordring til alle som har omsorg
for vor ungdom i Saskatchewan. Hvor vil

I sende eders børn naar Outlook College
blir tat ifra os? Vi som lever i Outlook
og omegn og alle andre som har strævet
haardt og ydet av alle kræfter for at faa
skaffet os en saadan skole i Saskatchewan
synes det er uretfærdigt. Især vi faa nor-
ske som lever i Outlook følger det tungt
da vi har haft vore Gudstjenester og man-
ge andre hyggelige fester der siden sko-
len blev aapnet, da vi ingen kirke har, nu
er vi legesom kastet paa dør. Det kan be-
vidnes at skolen er central nok naar man
tar i betragtning hvor studenterne kom ifra
som besøkte Outlook College. Alle som
har sett Camrose College og som ogsaa har
sett Outlook College maa indrømme at det
ikke er at sammenligne med bygningerne i
Outlook som er vakre og har en deilig
grund da den ligger like ved Saskatchewan
Elven og har sin egen Park. Er ogsaa i
nærheten av By-Parken med (swimming
pool) hvor studentene har anledning at ba-
de.

Om vi skulde være saa uheldige at vi ik-
ke faar avling i Outlook distriktet, vil sko-
len være fylt aligevel dersom det er av-
ling andre steder og disuten maa vel tidene
snart forandre sig her ogsaa skulde vi ha-
pe. Haaper at alle norske kristne folk vil
tænke alvorlig paa saken og kjæmpe for
at beholde vor Kirke Skole i Outlook.

Outlook College's Venner,
Mrs. K. Pederson.

Der gaar mange iblant os som er ulyk-
kelige og ufredste og fredløse. Ikke har
de det godt i Verden og ikke godt med
Gud. De kan ikke si med sangeren Vor
deilig at have det Godt med sin Gud og
vite det varer en evighet ut. Av himme-
lens land have landkjæding faat. Jeg vet
ikke noget som gjør mig saa godt. — Aa
hvor mange det er som er fredløse og ulyk-
kelige. Inde i hjertene er det noget som
lænker, bare jeg var frelst. Bare min
synd var tilgit o.s.v. Er det hjælp for saa-
danne. Kan et saadan menneske faa det
anderledes? Maa ikke den der har vendt
Jesus ryggen ta følgen herav og finde sig
i at være utelukkaet fra ham for bestandig
og Evig? Nei og atter nei. Jesus indbyr
netop alle slike tørstende og længtende sjæ-
le at komme. Hvorhen? Kom til Korset.
Der er aapnet en kilde i Jesu saar, i Jesu
vunder, i Jesu død.

Medens jeg sat og hvilte medagen i et
farmer heim i Wisconsin, kom nabokonen
ind og begynte samtalen med husfruen
om kirken og gravjorden. Den som var
kommet ind for et snarere beklaget at
hun ikke var frelst og at hun hadde for-
meget synd. Alt rammet Guds Lov og hel-
lig renhet. —

Synden blir ikke forstor for Gud til at
tilgi. Kom med al din Natur og Synd.
Ved korsets kilder er der aapnet vei til
Guds hjerte. Du faar se at Gud, som du
var bange for, han Elsker dig i Sønnen.
Ved disse kilder er det ogsaa aapen vei til
himlen. Veien var engang stængt. Nu er
den aapen. Vil du komme til kilden be-
høver du ikke at frygte for Helvede, men
glæde dig for Himlen. Men den som er
kommet til kilden, hvad skal den gjøre?
Det er ikke nok at den er kommen. Vi
maa komme daglig. Vi trenger daglig at
renses, trenger daglig fornyes, daglig kraft,
ny frimodighet, ny tilgivelse og glæde. Vi
trenger daglig mere av Jesus. Kjender vi
ikke ogsaa hvordan sjælen tørster efter dete.
Jo derfor til kilderne bror og søster.
Der sker noget stort ved de som holder sig
til løfterne. Dit liv kristen vil bli bevaret.
Er ikke det stort? Manges en kristen som
er døpt kommer bort ifra kilden fordi den
ikke søkte dagligen om naade og fred i
Jesu saar og vunder. —Nordrog.

En underlig Anmodning.

Den kjente Engelsk Evangelist Gipsy
Smith traf en dag en ung mand, som had-
de været tilstede ved hans møter, men som
ikke var en troende. Da de skiltes og
Smith hørte han ikke kunde komme til hans
møte den aften, sa han: "Da maa de love
istedet og be for mig?" Manden saa over-
rasket ut og sa: "Ved De ikke at De an-
moder den om at be, som ikke ber for sig
selv?" Aa, jeg skal lære Dem hvorledes
de skal be! Han tok et stykke papir og
skrev paa det: "Gud velsigne Gipsy Smith
i aften og hjælp ham til at forkynde dit
Evangelium i Aandens kraft, saa syndre
kan bli frelst. Høn mig for Kristi skyld.
Amen." Derpaa sa Smith: "Vil De ikke
iaften be denne enkle bøn? Det kan bli
mig til stor hjælp." Den unge mand stod
taus et øieblik, saa svarte han: "Ja jeg
vil," sa gik han. Næste aften saa Smith
ham paa sit møte, og da det var slut gik
han bort til ham. "De viste nok hvad
de gjorde," sa den unge manden. "Holdt
De Deres løfte da?" spurte Smith. "Ja,
og da jeg vilde bøje kne og be, kom det
over mig at jeg var det Elendigste Men-
neske paa jorden. I aarevis hadde jeg ik-

FOR HJEMLANDS TUREN vælg altid DEN NORSKE AMERIKALINJE

Naar man reiser med de norske passasjerbaater ss. BERGENSFJORD og ss. STAVANGERFJORD faar man det fulde utbytte av hjemlandsturen. Man er faktisk "hjemme" i det øieblikk man kommer ombord. Og saa hyggelig er tu-
ren at man synes de syv og en halv dagene fra Amerika til Norge er korte nok.
Planlegg reisetiden slik at De kan reise med Norskelinjen.
Da blir De vel tilfreds med hele turen.

Seilinger fra New York:
BERGENSFJORD 5te juni STAVANGERFJORD, 26de juni
BERGENSFJORD 3die juli BERGENSFJORD 31te juli
STAVANGERFJORD .. 25de august BERGENSFJORD ... 8de september

NORSKELINJENS HJEMLANDSFERD MED BERGENSFJORD FRA HALI-
FAX DEN 26de NOVEMBER KOMMER TIL AA FØRE MANGE JULEREI-
SENDE TIL HJEMLANDET.

M/S OSLOFJORD ER NU UNDER BYGNING.

DEN NORSKE AMERIKALINJE 278 Main Street, Winnipeg, Manitoba

1937 Budget — 14de mai 1937

| District | Amount Raised | Apportionment | Status |
|--------------------------|---------------|----------------|--------------|
| Eastern | \$42,625.36 | \$259,290.00 | \$216,664.64 |
| Northern Minnesota | 20,994.72 | 104,520.00 | 83,525.28 |
| Southern Minnesota | 39,368.83 | 266,325.00 | 226,956.17 |
| Iowa | 19,929.71 | 131,655.00 | 111,725.29 |
| South Dakota | 16,053.77 | 99,495.00 | 83,441.23 |
| North Dakota | 13,329.43 | 96,480.00 | 83,150.57 |
| Rocky Moutain | 4,628.97 | 12,060.00 | 7,431.03 |
| Pacific | 5,574.24 | 26,130.00 | 19,555.76 |
| Canada | 1,099.76 | 9,045.00 | 7,945.24 |
| No District | 51.50 | | |
| Lutheran Students | 1,047.02 | | |
| BY FUNDS | | | |
| Education | \$38,435.88 | \$277,763.81 | \$239,327.93 |
| Home Missions | 38,208.18 | 227,261.31 | 189,053.13 |
| Foreign Missions | 44,417.26 | 267,663.32 | 223,246.06 |
| Charities | 24,925.98 | 151,507.54 | 126,581.56 |
| Pension Fund | 10,328.14 | 80,804.02 | 70,475.88 |
| General Fund | 8,467.45 | | |
| | \$164,782.89 | \$1,005,000.00 | \$840,217.11 |

Samfundet trenger en ukentlig inntægt
paa \$19,326.92 i 52 uker for at kunne
inngåttekomme vore obligationer til skolene,
hjemmmissionen, hedningemissionen, barm-
hjertighetsarbeidet og pensionen. Uken
7de—14de mai bragte ind kun \$13,595.61.
Og dette er den skjønneste og mest aktive
del av aaret.

Vor opgave nu er at samle \$502,500.00
inden den 31te juli, datoen for avslutnin-
gen av andet kvartal. Vi mangler idag me-
get paa dette beløp, men dersom alle me-
nigheter vil ta fat som en del allerede har
gjort, saa lar det sig gjøre. Nogen menig-
heter har allerede sendt ind hele aarets ilig-
ning og et betydelig antal har sendt ind
det halve. Jeg følger mig viss paa at Deres
menigheter vil fordoble sit forsøk paa at
sende ind det halve for 1937 inden den
31te juli.

Der er mange saker som fortjener støtte.
Vi er interessert i Guds rikes sak allesteds;
men vort eget samfunds arbeide er vor før-
ste obligation og har første krav paa vor
kjærlighet, vor interesse, vor støtte. Her
har vi kald til at koncentrere vort virke;
her maa vi søke med helt hjerte at arbeide
sammen. Samfundet har i saa henseende
fattet følgende resolution:

ke spurt efter min Gud og Fader. I mit
Hjertes angst kunde jeg ikke faa de ord
frem, som De hadde skrevet for mig. Jeg
maatte bare rope, Gud miskunde dig over
"mig store Synder! Han hørte mit Rop og
gav mig sin fred i Jesu Navn. Saa kun-
de jeg be for Dem."

Sig mig det gamle Budskap,
Det beste som jeg vet,
om Jesus og hans ære,
og om hans Kjærlighet.

Sig mig det kun saa simpelt,
som Barn paa fire aar,
for jeg er syk og saaret,
og lite kun formaar.

Sig mig det klart og sindig,
jeg fatter det saa sent,
Guds raad mod Syndens vaade,
det frelsens under rent.

Sig mig det mange ganger,
jeg glemmer de saa let,
Ak morgen duggen tørres,
naar Solen brender ret.

Sig mig det milt og stille,
med alvors dybe røst,
Husk paa jeg er den synder,
som Jesu har forløst.

Sig mig det gamle budskap,
Det beste som jeg vet,
Det Budskap uten like,
om Jesu Kjærlighet.
(Katharine Hankey, Engelsk Forfatte-
rinde død 1911.)

Ved N. Fjeldheim.

"IX. Vor første obligation.

Efterdi vort samfund er blit enig om et
arbeidsprogram for kristelig opdragelse,
hjemme- og hedningemission, barmhjertig-
het og pension, og

Efterdi vi har for Gud og mennesker lovt
at støtte dette program som vor første ob-
ligation, derfor

Være det besluttet at hver menighet og
hver organisation og hvert medlem opfor-
dres til at samle sit virke om det program
som antages av samfundet i samlet møte,
og dette i erkjendelse av at budgettet er et
løfte som bør opfyldes før man forpligter
sig til andre løfter, og

Være det videre besluttet at med det
maal at bevare kirkens midler til støtte for
dens arbeide og dens forpligtelser, ingen an-
stalt eller virksomhet, enten den er opholdt
av samfundet eller faar et støttende bidrag
derav (subsidized), skal foreta nogen ind-
samling av midler i vore menigheter und-
tagen at saadan innsamling er blit bemyn-
dighet av samfundet i konvention, eller i
nødstilfælde av board of trustees."

Vi haaber at disse resolutioner, antat av
fællesmøtet i 1936, vil bli respektert og
iagtatt.

—A. J. Bergsaker.

BEKJENDTGJØRELSE.

Yorkton kreds holder møte i North
Prairie mgh. pastor Haaland's kald, 2den
til 4de Juli. Samtale emne er 2 Kor. 5,
11-21. Møtet begynder kl. 11 fredag form.
K. M. F. og L. D. R. møter lørdags af-
ten.

—F. M. Aasheim.

Student Alexander Thompson fra Luther
Teologiske Seminar skal, om Gud vil, vir-
ke i Bagley kaldet sammen med Pastor
Vinge i Juli og en del av Augusti maaned.
Han skal holde religions skole paa tre plad-
ser, Brockington, Ratner, og South Star.
Erik Haave skal holde to ukers religions
skole i Melfort Creek Menighet av samme
kald.

Norlands Menighet Pastor P. Overlid's
kald holder et "Lutheran Camp Meeting"
om Gud vil 4 mil øst av Stewart Valley,
Sask., ved Swift Current Creek, fra 8de
til 25de Juli.

Pastor Luthro fra S. Dak. blir med os
fra den 11te til 18de og Pastor C. E. Wal-
stad fra Minneapolis blir med. Norsk og
Engelsk blir brukt. Mat vil bli severet
paa Camp Grunden under "The Free Will
Offering Plan." Tilreisende maa bringe si-
ne telt og sengkar. Hadde møte de to
sidste aar og var storlig velsignet. Bed
for møte og kom alle som kan.

Komiteens Sec. Ole. D. Hustving.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

THE GOOD SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.
ORGAN OF THE NORWEGIAN LUTHERAN CHURCH OF CANADA.

Winnipeg, Manitoba, June 1937

Luk. 5: 1-11.

(Rev. John Peterson Sermonettes)

Obeys Jesus!

That is what Peter did and that brought about these wonderful things we read of in our text: two ships full of fish, Peter on his knees before the Master, the promise of greater service. And can we experience like things? Surely. Obedience to Jesus will bring every one of us new blessings.

Obeys Jesus will give us new courage. Peter had been fishing all night, but had gotten nothing. Think of working so long and getting nothing. But Jesus speaks: "Let down your nets." Peter gets new hope and new courage. Let us do likewise. Have we tried some things, but done nothing? Have we tried to be good, to do well, but failed? Look to our Savior; hear what he says. And we shall get new courage. For he tells us: "Be of good cheer."

And it will go better. For if we follow such a leader we are sure of success. Peter was a fisherman; we may be schoolboys, or farmers, or house-keepers, or teachers, or only ordinary little boys and girls. And Jesus wants every one of us to be the best kind we can in the place we are. Therefore he says: Try again, do better, even if you've done little or nothing so far. Trying with an eye to Jesus will bring us more than we expect many a time. Only don't forget Jesus, trusting to his presence, doing as he wills, looking for his blessing.

And obeys Jesus, doing just as he has commanded us, will perhaps bring to us feelings like those of Peter. We may feel ashamed of ourselves when we see how great, how good Jesus is. But that won't hurt. It is good for us. For we ought often be ashamed for our little love to Jesus, our little courage, our little thankfulness, and of our wickedness. For what soldier does not feel that his beloved captain is much above him, and Jesus surely is a great captain.

And then Jesus will promote us, He will make us able to do more when he sees we are glad and willing to do what we can. But it will only be

"With the cross of Jesus
Going on before."

That gave Peter courage, his dear Savior's love to him, a sinful man, and the cross shows him that love. For on the cross all his sins were laid on Jesus. Surely we ought to obey such a Savior: surely we shall win and be able to do what is right and pure and good in trusting so mighty a Jesus. Amen.

Outlook Board of Trade.

Dear Sir:

We, as a Board of Trade, are writing you in regard to the re-opening of Outlook College. Desirous as we may be as citizens of the Town of Outlook to see it opened, we also feel that it is in the interest of all Norwegians within the Province to see that this is done.

We suggest that it is only through the concerted efforts of all Lutheran congregations that it will be made possible.

We feel that it is up to you and your laymen to be represented at your church meeting at Saskatoon in July and to see that this is voted through. We know that the College is of great benefit to the youth of Saskatchewan.

Hoping that this will meet with your approval and with this co-operative movement we will attain our object.

Yours sincerely,
W. J. B. Tate, Sec. Treas.

Outlook, Sask.,
May 27, 1937.

(Although the above was addressed to me personally, the matter dealt with is to the interest of all church people in Canada District, it is printed here. —U.)

What a golden age of opportunities we, as mothers, are living in when so much time and energy is put forth to foster the spiritual welfare of those wee ones God has given us.

I cannot help but look back to my own childhood days. We did not have the advantage of parochial and Sunday School, but, I do not think there was a Scandinavian home but where there was a bible history and catechism. The pioneer mother was never to busy to sit down with her children and hear how much they had

The annual convention of the Norwegian Lutheran Church of Canada will be held at Saskatoon, Sask., July 7—11, 1937.

The opening service will be held Wednesday, July 7, at 7:30 p.m., in Zion Lutheran Church, Rev. B. O. Lokensgaard, pastor. The sermon will be delivered by Rev. E. E. Hoff and will be in English.

Congregations belonging to parishes consisting of two or more congregations are entitled to one delegate each, while congregations which alone constitute a parish are entitled to send two delegates.

Besides the ordinary matters that may properly come before the convention, including the election of District President and other officers and members of boards and committees, the most important matter to be dealt with will be the report of the School Committee.

The convention topic will be: Our Home Mission Problems in Canada. It will be introduced by the following speakers, discussing the sub-topics indicated: a) In Out-lying Districts, Rev. T. J. Vikse and Rev. E. O. Walker; b) In the Cities, Rev. B. O. Lokensgaard and Rev. C. S. Lystig; c) Working toward Self-support, Dr. J. R. Lavik.

Rev. H. W. Bly will give an illustrated lecture Saturday evening on our mission work in China, showing some of the pictures which Rev. Burges secured on his recent visit to that field.

The morning Bible study and prayer sessions will be in Norwegian and will be in charge of the following: Thursday, Rev. Chr. Hoversten; Friday, Mr. Trygve Salte; and Saturday, Rev. O. O. Haugen.

There will be communion service in Norwegian Sunday at 9:00 a.m., with confessional address by Rev. A. K. Odland.

At 11:00 a.m., there will be divine services in English with sermon by Dr. J. A. Aasgaard.

The convention will close with the Sunday afternoon session, at which addresses will be made by Rev. H. W. Bly, Dr. J. R. Lavik, and Dr. J. A. Aasgaard.

The credentials committee will meet at Zion Lutheran Church at 4:00 p.m., July 7th.

Rev. B. O. Lokensgaard will make announcements in regard to accommodations for pastors and delegates.

J. R. Lavik, President,
K. O. Kandal, Secretary.

memorized. There probably was not so much with the explaining part but that came later in life. As we grew older we realized the truths and meanings of what we had learned and when an occasional layman or minister did come around we used to take great pride in relating to them our store of knowledge. There used to be weeks and even months between the times a minister came around, and how the pioneer mother used to watch over her newborn babe lest it should get sick before she was able to bring it into fellowship with Christ in Holy Baptism.

We mothers of today have the privilege of bringing our children to Christ when a few days old. And then the Sunday School is the church's means of looking after its children. The sooner we can place them in Sunday School the better. We do not wait until a child is old enough to ask for food before we begin to feed it. If early nourishment is so necessary for the physical well being it should be equally necessary to provide for their spiritual welfare. You who have been with us in this great work know how eagerly the little ones listen when we tell them about Jesus and how their little voices swell in singing his praises.

Now, I have in mind another class of mothers who themselves do not know about Jesus. How then can they help their children believe in Him, the Children's Friend?

There are the mothers in far away Alaska among the Eskimos. Let us stop and think what will happen to the children born into such homes. Is there anything we can do to help? The answer is "Yes." The privilege is given to the children through the Cradle Roll Department of the Women's Missionary Federation. A real mission field for the babies of our church to develop. What a beautiful thought that they who are so fresh from God are given in to His service as soon as they are baptized. And, how proud your child will be when he gets old enough to understand that he is really a little missionary and to really know that he is having a part in bringing Jesus to them. A fee of one dollar will give any child five

years and under this privilege.

If our lot should be another year of drought we probably will spend many a dollar and not get any returns. Let us learn to look above the misery down here and begin working harder than ever in God's vineyard. Each little plant planted there will give a blessed return and be the means of spreading His Kingdom.

If the parents should feel that they cannot spare the dollar probably the child's sponsors or some local organization, such as Sunday School, Ladies Aid, L. D. R., would take upon themselves this responsibility of enrolling the babies in the community. Surely there are not so many babies born in each locality that this could not be made possible!

Send all enrollment fees to the W. M. F. office, 425 South Fourth Street, Minneapolis. On receipt of these the child will receive a certificate and a birthday card each birthday until five years of age.

Let us do our utmost to swell the number of Cradle Roll babies—let every Lutheran baby be a Cradle Roll baby. Your dollar will be well spent. It will be credited to the budget of your local congregation and it will also be a blessing to you and your child. More than that, it will wind its way to the far north and help bring the Gospel light to others less fortunate than we.

Mrs. A. G. Vinge, Torquay,
Cradle Roll Secretary,
Moose Jaw Circuit.

Atwater, Sask.

May 2nd, 1937, we trust will be remembered by those who were present at the confirmation services in Christiania congregation, Atwater, Sask., Pastor F. M. Aasheim's charge.

There were three boys and one girl who renewed their baptism covenant. The service was very impressive. The text for the sermon was Malachi 3: 16-18. The sermon was very clear and timely. The lengthy catechisation of the class proved that the confirmants were well posted in the fundamental doctrines of the Christian church. I have attended many confirma-

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

tion services, but, I think I can say very honestly that I never attended one, were the confirmants were so able to give account of the doctrine of salvation as held in the Lutheran church, as this class. May God bless and keep these dear young people.

The following Sunday there was communion services, where the newly confirmed with the rest of the congregation took part in the Lords Supper.

It seems that it is necessary that some sadness comes even at such an event. One of the young boys who was confirmed was taken sick and compelled to go to bed on his returning home after the confirmation services. God laid him aside with pneumonia. But we are happy and thankful to report that Howard Huseby is on the road to recovery.

Then we have had the pleasure as well as an encouragement to have Dr. J. R. Lavik our district president in our midst. He stopped over one day, May 19th on his way to Minneapolis. We gathered to a devotional period at 8 p. m. the day he was with us. Dr. J. R. Lavik spoke to us about the Church, stressing the necessity of being members of the spiritual church, and not only members of the outward church. It was very inspiring. May the Spirit of God reveal Himself through Christ Jesus to the individual who was there that evening.

We are looking forward with expectation and a prayer in our hearts for the special meetings to be held in our charge, by Pastor Palmer Anderson, one of our Missionaries from China, home on furlough. He will be with us a week, beginning June 7th, during that time he will hold meetings at Spy Hill, Atwater, Zion congregation and Burmingham. We are praying for a spiritual awakening among us. It is needed so badly: that sinners will kneel at the foot of the cross and seek cleansing in the precious blood of Jesus. That the church of God will prosper at home and in foreign fields.

We have had some very encouraging and pleasant meetings in some of our congregations the last while. May God have His way with us all, to the salvation of souls, (Mrs.) Mable Aasheim.

Announcement.

Moose Jaw Circuit Y.P.L.L. will hold its convention at Midale, Sask., July 14-18, 1937. Convention theme "The Challenge of Christ," 1 Cor. 16: 13-14. Miss Margaret Wall, Minneapolis, Minn., and Rev. R. Ulvildsen, Minot, N. D., will be the principal speakers. We are also in hope that Dr. Lavik will be with us on Sunday. A Sunday School Institute will be conducted on Friday, July 16th and the L. D. R. will give their program during the Saturday evening session. One session will also be devoted to the Choral Union.

Pray for this convention that God may richly bless it.

Rev. E. E. Hoff, President.
Arnold Pederson, Secretary.

The Saskatoon Circuit Y.P.L.L. Convention will be held in the Green Valley Church south of Broderick, Sask., July 23-25, 1937. The convention theme is "Christ, Our Life," John 14: 6. Miss Margaret Wall of Minneapolis, Minn., will be convention guest and speaker. The L. D. R. will give their program Saturday evening. Further plans will be announced later.

B. O. Lokensgard, President.
Margaret Thompson, Sec'y.

The District Convention of the Women's Missionary Federation of Canada District will be held in Saskatoon, July 8th and 9th. More definite announcement will be made later.

Mrs. S. D. Brun, Pres.
Mrs. J. A. Berge, Sec.

The following was decided upon as the theme for W. M. F. District Conventions this year: "Lovest Thou Me?"

(a) A Personal Question. John 21: 17.
(b) Duty of Service - Feed my Sheep, Tend my Lambs. Feed my Lambs.
(c) Joy of Service. John 13: 17.

The development of this theme, it seems to me, should be both a personal challenge and an inspiration to greater service.

—Mrs. S. D. Brun.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. D. BRUN, Editor — STRONGFIELD, SASK.

Stumbling Stones.

(Continued from last issue.)

The home is after all the fundamental institution in which the child learns. Let us look at the situations in the homes which cause delinquency. Eight House of Mercy girls sat with their Bibles discussing the moral problems. Three of these girls had seen their fathers buried in drunkard's graves. According to a study made of 2,155 juvenile court cases, 41% of the fathers, and 7% of the mothers had been excessive alcoholics at one time or another. The New York Crime Commission reported that 47% of delinquent boys came from homes where the mothers worked. From Burt's study of 400 problem children 83% of the sons and parents who had not taught them the difference between right and wrong. 56% of delinquent children came from poor homes. We may think lightly of divorce in America, but when we read that the Children's Bureau reported in 1927 that 35% of the delinquent boys and 52% of the delinquent girls come from broken homes we see how desperately the children need an understanding home and both parents. Eleanor and Sheldon Glueck found in their study of 500 Criminal Careers that 60% came from unhealthy home conditions.

The unuttered cry from growing America is "Give us Christian homes which are alive with the power and love of Christ." The North Dakota House of Mercy reports that 75% of the inmates come from nominal church homes.

Just to have one's name on the church does not generate power to keep the children on the narrow way. It takes the living presence of the Lord Jesus in the home and in the hearts of both the father and the mother. One of our girls returned to her home with a gift Bible which she had received. She read to her aged father. Tears trickled down his wrinkled face when he said, "I guess I should have read this Bible before." The spirit of the Lord Jesus through the Word of God and prayer can not only keep us from sin, but is the foundation on which we must build. America needs true Christian fathers and mothers with a family altar in every home. We all need to visit the Christ of Calvary often. We need to see Him as the Lamb of God who takes away our sin, but we also need to see Him as a victorious living Christ.

As we remove the stumbling stones from the highway on which our youth travels, may we also lift up a standard, the Lord Jesus. When He is lifted up, He will draw all men unto Himself.

Dear Cradle Roll Workers,

I have been asked by the General Secretary of our department to pass some information on to you, and am taking the liberty of doing so through the 'Hyrden'.

The office record of the Cradle Roll in the Canada District for 1936 is as follows:

Circuits:

| | |
|-----------------|----|
| Camrose | 13 |
| Moose Jaw | 5 |
| Saskatoon | 9 |
| Personal | 2 |

Mrs. J. B. Stolee,

District Cradle Roll Secretary.

"Look after the child in the high-chair, and you will put the electric chair out of business."

Members of the W. M. F.!

May we again call your attention to the dates of our District Convention at Saskatoon, July 8th and 9th. Arrangements are under way for very reasonable housing rates, and we hope soon to be able to state these definitely. Begin now to plan to attend, and perhaps you will find the "impossible" not so impossible after all. We urge the Ladies Aids to appoint their delegates early and thus give them a chance to arrange for the trip. Visitors are also welcome, and we hope many will come to share the inspiration and enjoy the Christian fellowship which these meetings afford.

We are happy to announce that we are to have as our guest speaker during the convention, Mrs. Frida Bue Hommes of Crosby, N. Dak., vice-president of the National W. M. F. She is a speaker and writer of note, and a "radiant life" in the work of our church. She will be known to many through her splendid work in editing the W. M. F. page in "Lutheraneren." As much of the material must be translated into the Norse, it is a task which requires

both time and painstaking effort, and that is what she gives, cheerfully and unstintingly.

She will speak on Friday evening at our Mass Meeting, her subject being, "Joy of Service." At an afternoon session she will bring a message in the Norse language.

L.D.R. District Convention.

The L. D. R. convention will be held in the Norwegian Lutheran Church at Saskatoon on July 10th beginning at 10 a. m. Each society should send two delegates, and all women and girls are urged to attend.

The theme of the meeting is: "In His Service." Let us pray that the convention may be a blessing.

—Alice M. Stolee,
Dist. L. D. R. Pres.

NOTICE. The Address of the Norwegian Lutheran Church in Saskatoon is: Eastlake Ave. and 11th Street. The business sessions of District Convention will be held at a nearby place but at least the opening service will be in the church and all meals served there. — B. O. L.

Indicators.

Have you ever thought much about indicators? They are so common and so useful. On our ovens they tell us the temperature; in the clinic they tell us of the state of our health; at airports they designate atmospheric conditions; in the automobile they keep us posted on gasoline, oil, battery conditions and even the pressure in tires.

In like manner habits are indicators—telling forth in a forceful manner our heart-life. No one can see our heart-life! That is hidden from human eyes, but as Proverbs 4: 23 says, "out of the heart are the issues of life," there are certain indicators that speak loudly of that heart-life. Each of us has a definite moral character and we act as we do as a result of our inner fountain.

Are my habits an indication that I live to glorify Christ? Or do they indicate an attitude of heart which God condemns—"eat, drink and be merry"? Do my habits indicate that I believe that Word of God which says, "Know ye not that ye are the temple of God?" What do my habits tell about my sense of responsibility toward others? Do I show that I AM my brother's keeper? What do my habits reveal about my warmth in regard to the cause of Christ here on earth? As a thermometer, how warm is my zeal for the saving of souls?

What does a cigaret-smoking, cocktail-drinking womanhood do in the Kingdom of God? Yes, some of them are trying to do Christian work! Are we justified in wondering what these habits tell about the fountain from where the issues of life come? Have you ever seen a consecrated Christian girl smoking or drinking? Even one?

Habits are many and varied, and many of the things we politely call habits instead of sins, are weights that drag us down, robbing us of our joy in the Lord, making us feel out of place among the children of God, in whose company we should be glad to be found.

"Whatever dulls the sensitiveness of my spirit toward God, or takes the fine, tender edge off my thought of Him, must be ruled out; for He is my God. Whatever injures or weakens my body or affects my mastery of it, must be ruled out; for it is the temple of my Lord. Whatever affects hurtfully the earnestness and clearness of my witness to Jesus Christ before others, must be ruled out; for it was His parting wish that I be a witness for Him to all men. Whatever lessens in any way, even through prejudice or misunderstanding, the results of my service, must be ruled out; for to influence men for Him is to be the passion of my life. Whatever may cause my brother to stumble in his Christian life, must be ruled out; for that would grieve Jesus." —S. D. Gordon.

"May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ" (1 Thess. 5: 23).

—Mrs. I. O. Jacobson,
L. D. R. Pres.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny. —G. D. Boardmann.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Comments.

"And as Jesus passed by from thence, He saw a man, called Matthem, sitting at the place of toll: and He saith unto him, Follow me, and he arose and followed Him." Matthew 9: 9.

In this one simple scripture passage is contained the quietly dramatic conversion of the writer of the first Gospel. Great events are merely mentioned without elaboration in this book of books. Note the account of creation mentioned in Genesis chapter one. Only twenty-eight verses graphically but simply sets forth that stupendous act of God! Since that men have written volumes and volumes about it. Some fantastic and sensational theory of a pseudo-scientist gets "space" in the press no matter how nonsensical it may be. It is good to get back to the simple, sublime words of Holy Writ! Perhaps all that men can do in seeking to "explain" creation is to "thin it out."

So back to our verse at the beginning. The first thought of great comfort is that Christ "saw" him at the place of toll. God sees us at our daily hum-drum tasks of life. He sees, and he understands. He knew the aching void in the heart of Matthew. The second thing that arrests our attention in this verse is when Jesus quietly steps up to him and says "Follow Me." What authority—but also what kindly invitation lay in those words! Man is invested with power to say "no" even to a call like that, but Matthew followed. He became one of Christ's.

Has Christ been permitted to reach your ear at your daily task? Has He been permitted to show you that whatever your work may be that it can be done to His glory? Are you living in conscious relationship to Him? Are these the sentiments of your heart?

"And He walks with me
And He talks with me,
And He tells me I am His own.
And the joy we share,
As we tarry there
None other has ever known."

When this issue of *Hyrden* is in your hands, the International Convention in Minneapolis will be in session. To all those who are unable to get there—and to all those who are fortunate enough to attend, comes this appeal—pray that God will bless the convention. It is to be hoped that many leaguers have availed themselves of the prayer suggestions sent out by the International office. It should tend to united prayer.

There will be no new Bible Questions in *Hyrden* for a time. During the summer months the replies are not numerous, and it is desired that as many as possible might avail themselves of the questions.

We have a Crusade of Protest in our Luther League work. In some instances it has been effectively used. There is much need of protest against movements which have a demoralizing effect upon the youth of today. We, the young people of Canada, especially, have witnessed in the action of the British Empire in the Windsor-Warfield incident, an effective "public-sentiment-protest" against actions assailing the very foundations of our nation. Righteous public sentiment directed against wrong has an unbelievably tremendous impact upon national waywardness. We can do the same as leaguers in a smaller way. But our protest should not be only negative. There should be constructive efforts in the direction of the things that are right. Only then will a protest be balanced properly.

Difficulties are God's errands and trainers, and only through them can one come to the fullness of manhood. H. W. Beecher.

Announcements.

To the Luther Leaguers of Saskatoon Circuit: On behalf of the Green Valley Luther League, I wish to take the opportunity to invite you to the convention to be held here in July. Lodging and breakfast will be provided at private homes, dinner and supper in the church parlors for a small charge.

O. H. Pederson,
Pres. Green Valley Luther League,
Broderick, Saskatchewan.

Letters have been sent to all the Circuit Presidents in the Canada District Y.P.L.L.

asking for a brief report of the activities in the respective circuits up to date in 1937. As these reports come in they will be published in *Hyrden* as space allows. The first report in comes from Pastor B. O. Lokensgard, Saskatoon, President of Saskatoon circuit, and contains in part the following:

"Instead of a regular Board meeting being held a questionnaire was sent to each member of the Board in reference to our 1937 convention. This was sent in March when a Board meeting would have been almost impossible. The response to the questionnaire was excellent, every member returning it promptly. It proved satisfactory in arranging the more general affairs in connection with convention. The convention will be held in Green Valley Church, Broderick, Sask., July 23-25. Miss Margaret Wall of the International Office will be guest speaker. The theme chosen was "Christ, our Life", John 14: 6. The convention program is being planned in full at the present time. Much more could very likely be said of the progress of each league within the circuit had we the information at hand. After all, the circuit is no better than its individual leagues, and it is from these that the true condition can be determined.

Here we are looking forward to a splendid convention and better work for the coming months and year."

Yellow Roses.

From the Sunday School Paper, *The Children's Friend*, May 23, 1937.

A florist writes in the American Magazine about flowers and buyers. He concludes as follows:

The largest order for flowers I ever had was for a recent wedding: 30,000 blossoms, including 12,000 peonies and several hundred orchids. But the order that stirred me most was a dozen yellow roses that I sold some years ago. Two boys and a girl came in one afternoon. They were about ten, ragged, but with clean faces and hands. The boys took off their caps, and one stepped forward and said solemnly, "We're the committee and we'd like some very nice yellow flowers."

I showed them some inexpensive spring flowers, and the boy said, "I think we'd like something better than that." "Do they have to be yellow?" "Yes, sir," the boy said. "You see, Mister Mickey would like 'em better if they was yellow. He had a yellow sweater." I asked quietly, "Are they for a funeral?" The boy nodded. The girl was trying hard to keep back the tears. "She's his sister," the boy said. "He was a good kid. A truck—yesterday—we was playin' in the street. We saw it happen . . ." His lips were trembling.

The other boy said, "Us kids took up a collection. We got eighteen cents. Would—roses cost an awful lot, Mister? Yellow roses?" "I have some nice yellow roses here," I said, "that I'm selling for eighteen cents a dozen." I showed them to the committee. "Oh, those will be swell," said one of the boys. "Mickey'd like those," the other boy confirmed. "I'll make up a nice spray," I said, "with ferns and a ribbon. Where shall I send it?" One of the boys said, "Would it be all-right Mister, if we took 'em? We'd kinda like to—you know, take 'em over and—sort of give 'em to Mickey—ourselves. He'd like it better that way." So I accepted the eighteen cents, and the committee, with the kind of flowers Mickey would like, trudged out of the store. I felt uplifted for days. Unknown to them, I had a part in their tribute to their friend.

Answers to April Bible Questions

1. Benaiah, II. Samuel 23: 20.
2. Athens, Acts 17: 23.
3. II. Kings 6: 18.
4. Isaiah 30: 7.
5. (a) 1. John 5: 4.
(b) Galatians 2: 20 and others.
(c) II. Cor. 5: 7.
(d) I. Tim. 6: 12 and others.
(e) II. Cor. 1: 24.

Correct answers sent in by:
Ada Nelson, Macoun, Sask.
Erik B. R. Haave, Cameo, Sask.
Lily Tunem, Cameo, Sask.
Josef B. Haave, Admiral, Sask.

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